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[The occasion on which the Address, which we now publish, was delivered, is one that at this time must excite, and will continue to excite, the deepest and the most solemn interests. Of the peculiar excellence of the charge, and its suitableness in every respect to the occasion, the reader, when he has perused it, will not require to be told. We understand that the persons for whom it was delivered, received it with the most devout attention, and requested to be furnished with it, to instruct them on their voyage to, and to direct them after their arrival in Africa.]

An Address delivered before several People of Colour, on their departure for Africa. By the Right Rev. James Kemp, Bishop of the Protestant Episcopal Church of Maryland.

My Christian Brethren,

I RISE to address you on this occasion, with emotions of heart of no ordinary cast. The occasion is itself momentous and full of anxiety.

You are about to undertake a voyage; not to explore unknown regions, or collect curiosities; not to extend commerce, or find out new sources of wealth; but to carry the knowledge of salvation through a Redeemer, to a country now in darkness and under the shadow of death.

Your business is of the highest character. Your mission is of a spiritual nature. For whatever other advantages, Africa and America may derive from the full operation of the plan now in commencement, I view

the extension of Christianity as the highest benefit. Give Christianity to a land, and you give it every thing that it wants. For Christianity constitutes the only true foundation of good government, national prosperity and individual happiness. Make the inhabitants of any land correct and pious Christians, and you make them of course, enlightened citizens and good men. Nay, the very face of the earth partakes of the blessings of the Gospel of Christ. It makes the wilderness and the solitary place glad; it makes the desert to rejoice and blossom as the rose. And should the plan succeed, in which you are about to engage, the wilds of Africa may be converted into fertile plains, the banks of the rivers covered with flourishing villages, and in these villages the spires of Christian churches pointing to heaven.

The business, however, in which you are about to embark is of the most arduous kind, and requires great knowledge of mankind, much prudence and a heart ardently devoted to the service of God. There have been already many on the coast of Africa, who called themselves Christians. But their profligate and wicked lives—the diabolical traffic in which they were engaged—and their horrid conduct towards the people—have rendered the very name of Christian detestable.

A rich stock of Christian knowledge, will be highly necessary for your purpose: and you ought to be exceedingly careful never to go beyond the limits of the Bible. If you do, you may teach that people, the commandments of men instead of the doctrines of Christ.

During your voyage, you will have considerable leisure for reading, and I would advise you to read the books of Genesis and Exodus in particular, in the Old Testament. In the book of Genesis, you have an account of the creation, the fall of man, the deluge, the dispersion of mankind, and the covenant made with Abraham and his posterity. In Exodus you have a history of the sojourning of the Israelites in Egypt, their deliverance from bondage in that country, their journey through the wilderness, the giving of the law, and the establishment of their religious system. These are points of great importance, to persons going into a country where there may be some faint remains of the Jewish system. They also establish the truth of the Christian religion, having laid down the principles upon which it is founded. The Psalms of David too, it will be of great consequence for you to render familiar to you. The representation of the Supreme Being, the delineation of his providence, and the high prophetic descriptions of the Messiah and the glory of his kingdom, are there portrayed by the pen of inspiration.—With the New-Testament, you must be minutely acquainted; and prepared to teach its doctrines and its precepts on all occasions.

When you arrive among the inhabitants of Africa, it will be well to avoid any of the names or distinctions that prevail here, but to call yourselves Christians or the

followers of Christ. Any other names or marks of difference have originated in the pride, the imperfections, and the follies of men, and never belonged to the church of Christ in its primitive purity.

As you are unacquainted with the language of the Africans, it will perhaps be best to let your conduct make the first impression. If they see, that you are kind and obliging to one another, affectionate to your wives and tender of your children, such conduct will not escape their observation.

To all the duties and the ordinances of religion, you must be particularly attentive. This will excite enquiry, and open a way for you to instruct them in the principles of the gospel.

When they find that you kneel down as individuals, and pay your homage to your Maker, they will be apt to inquire, what that means? You may then tell them, that your God is a Spirit, and they that worship him must worship him in spirit and in truth, that he knows the very thoughts of our hearts, and that these are sufficiently expressive of our worship of him.

In the first instance, it may be prudent for you rather to explain and inculcate your own religion, than to find fault with theirs. And when you have gained their confidence and their affections you may then venture to shew the absurdity of their religion.

When you join in social devotion, in reading the Scripture, and in religious instructions, you may tell them, that God has been pleased to command and to bless these in a peculiar manner, that in these Christians exercise themselves, that God sanctifies these exercises with his

spirit, and that in this way they prepare for heaven.

On such occasions, I would earnestly press it upon you, to use the book of Common Prayer, lest it should ever be in their power to charge you with a deviation from the doctrines and the views of the gospel. And should they perceive, that in your devotions you never fail to use a particular prayer, you may tell them, that that prayer was prescribed by your blessed Saviour; and that of course it is the model and contains the substance of all correct prayer.

When the Lord's day comes, let it be a day strictly devoted to religion. And to their inquiries on this point you may reply, that at the creation of the world, God allotted this portion of time for rest and for religious service. In the observance of all your religious ordinances, sacraments, keep strictly within the limits of revelation, and then you will be able to refer them to the commands of God.

Never treat the superstition, or the ceremonies of the African with contempt; nor suffer them to perceive that you feel any superiority on that score. But study to gain upon them, by shewing the authority of your institutions, and then their reasonableness and their utility.

In no possible situation, could it be more necessary for you to keep constantly in mind, the direction of our blessed Lord to his apostles: "be ye wise as serpents, and harmless as doves."

Whenever you perceive, that your conduct has made some impressions, and your religious performances excited some inquiry, you may then proceed to explain the principles of the Christian religion. In doing this you will begin with the charac-

ter of the Supreme Being, confining yourselves strictly to revelation. Tell them, that your God is "merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that he will by no means clear the guilty. (Exod. xxxix. 6.) That he made the world and all things therein, seeing that he is Lord of heaven and of earth—that he dwelleth not in temples made with hands, neither is worshipped with men's hands as though he needeth any thing; seeing he giveth to all life and breath and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and that in him we live, move and have our being." Acts xvii. 24. To this you may add, that this God "knoweth our down sitting and our up-rising--that he understandeth our thoughts long before—that he is about our path, and about our bed, and spieth out all our ways, and that there is not a word in our tongue, but what he knoweth altogether." Psalm cxxxix. 1.

Should this description produce serious thought, or excite inquiries, you may then venture to say something against idolatry. "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. The times of this ignorance God winked at, but now commandeth all men every where to repent."

To prepare them for the doctrine of atonement it will be necessary for you to explain to them the situation of mankind. Inform them that God originally created one man and one woman and placed them in a state of great comfort and happiness in a land in the Eastern country. From this condition they fell by disobedience to God, and the result of their

fall was an ascendancy of evil propensities and passions over reason. On this point you can appeal to themselves. They will easily be made to understand, this perverseness of nature—this propensity to evil in the heart of man.

Tell them that this is the source of all the evils that prevail among men. It is owing to this degradation and corruption of nature, that men murder one another, sell one another into slavery, deceive one another, steal from one another, and commit many other enormities.

To redeem mankind from this sinful and miserable condition, God in his infinite goodness, prepared a great and a wonderful plan of grace. The operation of this plan commenced immediately upon the fall, and was carried on through the patriarchal ages and the Jewish dispensation, until the fulness of time came when the Messiah should appear. His appearance was announced by Angels—He was conceived by the Holy Ghost, born of a Virgin, and his birth was attended by such miraculous circumstances, as to leave no doubt but he was, what his name given by the angel, implied, *the Saviour of men from their sins*. When he was about to enter upon his ministry, after he had been baptised, the spirit of God descended upon him like a dove, and a voice came from heaven saying, *“this is my beloved son in whom I am well pleased.”* He then entered upon his divine work to enlighten and to redeem mankind.

Their ignorance and that propensity which is inherent in the minds of all men to enquire about extraordinary personages and extraordinary events, will induce them, no doubt, to ask a variety of questions about this Divine Being. In all your replies, and in all your il-

lustrations, carefully confine yourselves to scripture, otherwise you may favour their tendency to superstition, and weaken the great principles of the Christian system.

Having prepared their minds to receive, with some avidity, the account of our Saviour's life and teaching, tell them, that it is recorded by several of his companions, that he performed many miracles, of such a character as to exclude deception—that he taught the christian religion, the great principles of which are love to God and love to man—and that the happy condition of those, who will strictly adhere to this religion, he showed in his own temper, and in his own conduct. For he was holy, harmless, undefiled, and separated from sinners.

As to a future state, as it is revealed by our blessed Lord, you will have little difficulty in fixing their minds in the belief of it. If you tell them, that the good will be happy and the wicked miserable for ever and ever, they will readily embrace such a belief.

And so general, among all nations, are the remains of the early revelation, that an atonement for sin was necessary, that it will not be difficult for you to satisfy them that such an atonement was made by Jesus Christ, in his submitting to the death of the cross—that now no sacrifices are necessary—no blood is to be shed, but that an implicit reliance on the death of Christ, sincere repentance of sin and a holy life are all that God requires.

All the facts respecting the resurrection of our Saviour, as they are recorded in the Gospels, carefully bring to view. His resurrection from the dead, teach them to consider as a proof and prelude of the resurrection of all men, his ascension into Heaven, as an evidence of

his divine nature and of his power to admit his faithful followers into that blessed place. The day of judgment you must represent, as it really is in scripture, as an awful and final decision upon all men, when the righteous will be admitted to heaven, and the wicked doomed to hell.

The character and agency of the Holy Spirit, you must explain with great caution, and indeed in all things relating to spiritual beings or spiritual agency, you must never suffer your imagination to go an inch beyond the limits of revelation. Tell them, that the Holy Spirit is that Divine Being, by whom the prophets were inspired to reveal the will of God—by whom the apostles were guided in writing the life and the doctrines of our Saviour—by whom the Church is supported and preserved—and whose influence, in a manner unseen, operates upon the hearts of all devout Christians, inspiring holy desires and good counsels; and cleansing them from all sinful impurities. This Holy Spirit confers no new revelations, but he preserves and applies the revelation already given to the salvation of men.

Nor will it be less necessary for you to be exceedingly guarded in teaching that people, the character and power of the Devil. What the scriptures authorise, carefully enforce, but nothing more: that he is a rebellious and wicked spirit—that he possesses the nature and acts in a manner similar to wicked men, in drawing people into sin and involving them in misery—that he exercises his influence, by throwing temptations in their way, by inflaming evil passions and exasperating bad propensities, and that the wicked will finally be doomed to his condition.

These are the outlines of that religion, which you are to unfold in the Heathen world—that religion which formerly triumphed over idolatry, and will again triumph over it, to the glory of God and the happiness of man.

You must also instruct these benighted nations, that our Lord appointed ministers—established sacraments, and united his followers into a holy church. After his ascension these ministers were empowered by the Holy Spirit to work miracles and to extend his religion over the world. And in those countries where this religion prevails, mankind are enlightened and happy.

You must also be careful to show those heathens, that every article of your religion is calculated and intended to produce its due effect upon the hearts and lives of men. When they believe in God, the great Creator and Governor of the world, that God they must reverence, worship and obey. When they believe in a Saviour, on that Saviour they must place all their confidence for the pardon of sin. When they believe in the Holy Ghost, for his divine aid, they must daily and fervently pray. And in as much as Heaven and Hell are brought clearly to view, they must apply the discipline of the Christian Church, to conquer every sinful propensity and to produce such love to God and love to man as will qualify them for heaven. Favoured with a revealed religion, they must observe that religion in all its particulars, and aim at the pure example exhibited in the life of their blessed Saviour.

When a colony of Christians settle in the neighbourhood of Heathens, there can be no doubt but the knowledge and the effects of christianity would extend, by the influence of example, provided the Christians

exhibited pure and correct lives. So excellent is that religion and so superior are the principles of true christians, that the rays of light from such a source would diverge and penetrate through the gloom of darkness. Were christians to carry their Bibles—their Prayer Books—their Ministers along with them, and live as pure members of the Church of Christ, their light would so shine before men, that even Heathens would glorify their father which is in Heaven. But when those who border upon the land of idolators have no Bible—no Prayer-Books—no Ministry—no Religion—when they use their knowledge to no purpose, but that of fraud and deception—when they yield up the reins to all their horrid passions, the very name of christian becomes detestable. On this score, you will have formidable difficulties to encounter, and for that reason, I would advise you to wait, until a favourable impression has been made by your unoffending and innocent lives, before you teach the doctrines of your religion. This indeed shews what a responsible undertaking you have now in view. Should any blots or blemishes in your lives retard the progress of the Gospel of Christ, your doom will be truly horrible. But on the other hand, whatever privations you suffer in leaving your friends and relations—whatever dangers you encounter and whatever difficulties you submit to, will be amply compensated, if you continue true to your divine master. “There is no man,” said our blessed Lord, “that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in the present time, and in the world to come life everlasting.”

Your lives must be lives of deep humility and prayer. Engaged in the work of God—in the business of salvation, you must never for one moment lose sight of your great object—you must never forget that you appear among heathens as the followers of the holy and blessed Saviour.

And may the Lord bless, preserve and keep you.—May he protect you from the dangers of the sea and the violence of enemies. May he render you successful instruments in enlarging the kingdom of the Redeemer, and in delivering the dark and idolatrous corners of the earth from the dominion and tyranny of Satan. May you be enabled by the influence of God’s Holy Spirit, to demolish the temples of idolatry, and in their places to raise christian churches.

May the holy ordinances and sacraments of the church of Christ supersede the unmeaning rites and cruel sacrifices of paganism. May the blessings and comforts of civilized life follow your footsteps wherever you go, and the spirit of your divine religion pervade the earth from the rising of the sun to the going down of the same.

O blessed Lord! never leave these our christian brethren to their own wisdom, or their own strength, but let the Holy Spirit accompany them on all occasions! Let thy wisdom direct them—thy strength support them, and thy goodness bless them.

Preserve them, O God! from any temptations to forsake thee, to abandon thy religion, or to be unfaithful to their blessed Saviour. But may their wisdom enlighten and their example guide the heathen nations.

Into thy hands we commit this work and these servants—may the heathen gladly receive thy religion, and the cross of Christ become triumphant over the whole earth. Amen.

From the Christian Messenger.

Church Piety in humble life—A biographical sketch by the Rev. S. Reeve.

Rev. Sir,

I HEREIN enclose you a five pound note, being a legacy of the late William Gooch, in the county of Norfolk, for the general purposes of our venerable Society for Promoting Christian Knowledge. It was my lot as Curate of the parish, to attend this excellent man during a very long and tedious illness: and never did I witness a more bright example of truly christian piety, trust in God, and firm reliance on the merits of the *Saviour*; at the same time so entirely free from that spirit of *fanaticism*, so prevalent in these times.

He had resided in Brockdish more than fifty years, and was seventy-seven at the time of his death; during this long period he had been looked up to with respect by all classes: his judgment was clear, and his understanding excellent; he was most kind and charitable as far as his limited means admitted, and a composer of differences among neighbours—a constant and sincere attendant of the service of the church, and the Lord's Supper. These qualities, perhaps you will be surprized to hear, were united in the person of a *village hair dresser*.

He had an *only son*, whose early and transcendent genius, soon attracted the notice of the late Sir Thomas Hesselrige, and other neighbouring gentlemen, through whose liberality he was placed a sizar at Gonville, and Caius College, and proceeded second wrangler in 1791. He was soon after appointed astronomer on a voyage of discovery, and was barbarously murdered by the inhabitants of one of the Friendly Isles. This severe loss was sub-

mitted to by the good man, like a christian, with humble resignation to the will of Almighty God.

October 20, 1818.

The foregoing letter, remarks the Editor of the Messenger, exhibits a character which was not uncommon in our country villages, and we trust that we shall be hereafter enabled by our correspondents to shew that it is not yet extinct.

Account of the Phraseologists. By Hannah Moore.

THE phraseologists are persons, who professing to believe the whole of the gospel, seem to regard only one half of it. They are assiduous hearers, but indifferent doers—very valiant talkers for the truth, but remiss workers. Their religion consists more in a sort of spiritual gossiping, than in holiness of life. *They diligently look out after the faults of others, but are rather lenient to their own.* They accuse of being legal, those who act more in the service of christianity, and dispute less about certain opinions. They overlook essentials, and debate *rather fiercely* on at best doubtful points of doctrine, and form their judgment of the party of others rather from their warmth in controversy, than their walking humbly with God.

They always exhibit in their conversation the idiom of a party, and are apt to suspect the sincerity of those, whose more correct habits discover a better taste. Sentiments of piety conveyed in other words than are found in their vocabulary are suspected of error. All must have a *standard of language*, and that standard is their own. By this cant in the expression, the stranger is led to think, that there is something unintelligible in religion, some mysterious charm which is too high for her

apprehension. They will not hold out to her the consoling hope of progressive piety, for with them *growth in grace is no grace at all.* The starting post, and the goal, are one and the same point. One of these consequences probably follows: She either falls into their peculiar views, or she is driven to seek wiser counsellors, or is led by the hopelessness of attaining to their supposed salvation, to give up the pursuit of religion altogether.

These technical religionists are so far from encouraging favourable tendencies, and "the day of small things," that they have no patience with persons professing hope; and despise every advance short of assurance.

To judge of them by their conversation, they seem to have as firm a certainty of their own security as of the danger of all the rest of the world, that is, of all those who do not see with *their eyes*, hear with *their ears*, and discuss in *their language*. You would suppose salvation a very easy attainment, to see them get so much above hopes, or fears. To these persons the exclusive credit, of their individual preacher, is at least as valuable a consideration, as the glory of that God, whom it may be *his* constant aim to glorify; and they do not think they exalt him sufficiently, if it be not done at the expense of others among his brethren, to whom he perhaps looks up with reverence.

In short the religion of the phraseologists is easy, their acquisitions cheap, their sacrifices few, *their stock small, but always ready for production.*

This stock is rather drawn from the memory than the mind; it consists in terms rather than in ideas, *in opinions, rather than in principles*, and is brought out on all occasions,

without regard to time, place, person or circumstance.

On Natural Religion.

MEN are indebted to revelation for all that pretended religion of nature, which they so fondly boast of, and which is no other than what they derived from the use of the sacred writings, and the instruction received from those who had the care of their education. The revealed truths (what they understand of them) were taught with the first rudiments of learning, and no person living in a christian country can be wholly ignorant of them. These are mistaken for the pure natural conceptions of their own minds, and thus they ascribe to reason and to the light of nature that very knowledge of divine things, which is derived from the gospel and which yet they set up in opposition to it. But is it reasonable thus to treat the religion of him who came to be, and actually proved himself to be, the light and life of the world? Ought the withered hand which Christ has restored and made whole to be lifted up against him? Or should the dumb man's tongue just loosened from the bonds of silence, blaspheme the power that set it free? Yet thus basely do these men act, who employ the knowledge that they have from scripture against scripture itself, and make use of their religion of nature, as an engine to batter down the religion of Christ.

Skinner.

From the Christian Observer.

Review of a new Directory for Nonconformist Churches.

[Continued from page 28.]

THE mere title and introduction to the volume before us, has suggested these observations; but the

work itself is too important a document to be yet laid aside. There are then, *three* topics to which it chiefly calls our attention, and upon each of these we shall pretty fully enter: 1st, The defects acknowledged by the authors in the dissenting form of worship. 2d, The alleged defects in that of the Establishment. 3d, The substitute proposed for both.

On the *first* topic, the authors are sufficiently full; and we shall suffer them here to be exclusively the narrators. In speaking of the delivery of extemporary prayers, it is said—

“It is a matter of notoriety, that some worthy ministers among us sometimes appear, at least to be so much embarrassed, as to occasion their hearers to be in pain for them, lest they should be obliged to stop. In this case, the devotion of the people will be interrupted, as that of the minister must necessarily be; who cannot be considered as praying, so properly as making a prayer. And the same, indeed, may be remarked of others, who, though they do not commit any gross blunders in speech, nor often recal their words, yet speak so slow, and with such a degree of stiffness and formality, as to indicate that their minds are more occupied in studying their language, than in exercising the devout feelings of the heart.” p. 23.

“It is also observable,” they add, “that the prayers of many different ministers are so much alike, that they seem as if they had been borrowed from some common form. The same common place phrases (and some of them very quaint ones) perpetually occur; as likewise certain peculiar Scripture allusions, not of the most proper or intelligible kind.” p. 26.

The authors next denounce a more elaborate species of extemporary prayers.

“The writer of this note recollects bearing in London, a certain popular preacher from the country, now deceased, who in praying before the sermon of one of his brethren, gave a long dissertation on the *evil of sin*; which he illustrated by enumerating the mischiefs it has done in the creation—expelling the angels from heaven, turning our first parents out of Paradise, bringing a universal deluge on the earth, overturning cities and kingdoms, &c. It was all ingenious and striking, but it was not prayer.” p. 27.

They next record a striking anecdote from Dr. Mapletoft.

“It may serve to set some people right, in this matter,” (i. e. the dissenting mode of prayer) “to reflect upon the ingenuous confession, made by one who had been much admired and followed for his talent in praying extempore. Having a prayer read to him, which had been a good time before taken from his mouth in short hand, and being asked his judgment of it, found so many absurd and indecent expressions, that when he was told, *he was the man* who had used it, he begged God’s pardon for his former bold presumption and folly, and resolved never more to offend in this kind, but to pen, first of all, the prayers he should use hereafter in public. p. 29.

Having noticed the more general defects of extemporary prayer, they come next to “some exceptionable things they themselves have witnessed;” and here they begin by announcing in a note their intention to pass over those injudicious and indecent expressions, and indelicate allusions to Scripture, “sometimes to be found in the prayers chiefly of illiterate” ministers: so that even

they do not bring some of the most condemning witnesses into court. After this declaration they proceed.

"The "principal object," they say, of the prayers of some is, that "such immediate communications may be made to the whole assembly, as there is no scriptural warrant or rational ground to expect at any time; and particularly that the discourse about to be delivered (which is represented as the chief object of the meeting) may be productive of such instantaneous effects, as would be scarcely less than miraculous." p. 35.

"In the intercessory part of prayer for the public, some well-meaning men, not content with such general requests to the supreme and wise Ruler of the universe, as best become his ignorant creatures; are prone to introduce their own exposition of public measures and events, and to implore such interpositions of Providence as accord with their own narrow views." p. 36.

"It is a matter of great delicacy for ministers to introduce, as some are ever prone to do, their own personal or domestic concerns into the public devotions, or to speak of themselves at all." p. 37.

"Some are apt to be too minute in particularising such cases; and have been known to enlarge so much on the circumstances of some individuals, distinguished either by their wealth or their influence, as has had the appearance of partiality; and their mode of expression has been liable to the charge of the grossest flattery. This is highly reprehensible. But how much more so is it in Christian ministers, when addressing the Almighty, to throw out bitter reproofs, or sarcastic reflections, on any of their fellow Christians, whether present or absent, on account of either obnoxious senti-

ments, or suspicious conduct. Yet, we are sorry to say, we have known ministers ready on all occasions in this way to indulge their angry passions, and that even towards their own brethren." p. 3.

Next comes a very important admission, seconded by a quotation from Mr. Bennett.

"If any further proof be wanting, we think it worthy of serious observation, that, notwithstanding the great stress which the dissenters generally lay upon extemporary prayer, few of them comparatively seem actually to join in it; the greater part discovering no signs of devotion during the service; in which respects serious church people appear to be the most exemplary. Lest we should incur the charge of undue severity, we will borrow the words of an unexceptionable writer on this head. The pious Mr. Bennet, an eminent dissenting minister, in a posthumous discourse of *joining in public prayer*, expresses himself thus: "There is nothing, I apprehend, we are more generally defective in, than in performing this part of religious worship. That careless air which sits upon the face of a congregation shews how little they know of the matter, and how few seriously join in public prayer. Some gaze about them; others fall asleep; others fix their eyes on the minister." p. 47.

In page 56, we have another strong passage to the same effect.

"They (the dissenters) too generally seem to look upon prayer as the least important part of their business in the house of God; and some of them regard it as little more than an introduction to the sermon, which they consider as the chief object for which they assemble. Accordingly, they seldom speak of going to worship, but usually to hear this or the other preacher. And, in most of

our congregations, it is customary for great numbers to absent themselves till after the worship is begun, and not a few till the chief prayers are nearly ended. Many seem to think, that if they are in time to hear the text, they are early enough. In regard to the importance of prayer, the ideas of serious church people seem generally the most correct."

[To be continued.]

For the Repository.

SOME years ago, there was published in this country, an edition of the life of Archbishop Secker, by Bishop Porteus. To it was annexed a preface, giving a very particular account of a correspondence between a clergyman in Philadelphia, and the Archbishop of Canterbury; of the circumstances which led to that correspondence, and the consequences of it. It is a piece of history which deserves our notice; it shows, how schisms sometimes take place in churches.

In 1759, the Rev. Mr. Macclanahan, was appointed by the Society in England, a missionary on the frontiers of New-England, of which he accepted; but instead of attending to the duties of a missionary, his great object seems to have been to obtain promotion elsewhere. He entered into an engagement with a parish in Virginia, but in the act of removing his family, and while in Philadelphia, he was invited to preach in Christ's church. It seems, that his preaching was admired by a number of the congregation, and simply for this reason, and without any further inquiry respecting his character; it was proposed to have him in the church as lecturer or as *sistant extraordinary*. In the end,

the vestry who had already entered into an engagement with another minister, appointed this gentleman, whose acceptance was a breach of his own engagement to take the place of the minister previously selected by them. It was necessary, however, to obtain the *license* of the Bishop of London, who, before the revolution, had the superintendency of the church. Being thus fixed in the church, as he supposed, his next object seems to have been to become as *popular* as he could, and evidently with that end, he is accused of "railing in the pulpit against his brethren as not preaching the articles of the church." Now to sober christians, it seems extraordinary, that a clergyman could gain popularity by this conduct, either in or out of the pulpit; but unaccountable as it may be, so the fact is, and a *foulmouthed* preacher will always have a due share of devoted admirers. The Bishop of London being apprized of the doings of this clergyman, refused to license him.—Hence an *irregular* application to the Archbishop of Canterbury. It was made by his *friends*, who set forth that they were about to erect a new place of worship, to be called St. Paul's Church, and they pray the Archbishop to take them under his protection and patronage, as Bishop Sherlock had given them, of course, *deserved* offence. In addition to all this, *eighteen Presbyterian ministers*, into whose good graces the Episcopal clergyman had managed to insinuate himself, thought proper to meddle, by addressing to Dr. Secker, a letter full of good counsel, and modest assurance, and earnestly recommending him, because he had given "such *public specimens* of his zeal for the doctrines of christianity." Mr. M. himself also wrote a letter, which received

from the Archbishop an answer, the important passages of which I propose to communicate hereafter. It is a most important document, and the matter of it well deserves the attention both of our clergy and laity. One way in which we are to come at the knowledge of true genuine piety, is to make ourselves acquainted with its *counterfeits*; and this letter will teach us, that many things which pass with the weak and uninformed, for extraordinary zeal and piety, proceed entirely from a love of oneself, instead of a love of God, from vanity, and a hankering after popularity. In religion, as in every thing else, "all is not gold which glistens;" and when we are commanded to "try the spirits whether they be of God," it is not to be understood that we are to judge of men by their professions, or by the popularity of their pulpit performances. We are told, that there may be "all godliness in outward show, yet all hypocrisy within"—and as there are "tricks in all trades," nothing is more easy than for a clergyman, who is in possession of a volume of good sermons, to preach, although he may be able to compose, a fine popular discourse; and if moreover, he has a good memory, he may save himself the trouble of *copying* the discourse, and get himself the character of an extempore preacher. Now this reverend correspondent of the Archbishop's was, it is evident, greatly admired by others, and no less by himself, as a preacher of the "doctrines of the Gospel." But it was unfortunate for him that the Archbishop was not a man to be won by his flattery, or to be misled by his words. He brought his conduct and character to the *test*, and convicted him of violating two rules, which the clergyman himself, whenever he was teach-

ing our catechism to children, was in the habit of urging them to observe, to wit: to keep the "tongue from evil speaking, lying and slandering—and in whatever state we are placed, to do our duty therein, and therewith to be content." The clergyman who can be convicted of disregarding these injunctions, may assume whatever popular title he pleases, and may preach most *bewitchingly* too, but he wants *essentials* in the christian character, and is a disgrace to his calling. The Archbishop's letter, it seems, had the happiest effects. Those who had been for a time misled, determined to be misled no longer; his party declined, and this reverend gentleman was obliged, as it was his duty without being obliged, to submit to the proper authority. It is also stated in the narrative, that the Bishop of London, when he refused a license, was in possession of proof, that this missionary, when he arrived in this country, instead of going on to his mission in *Kennebeck*, tarried in Boston, to "make confusion" therein.

Such is the account given to us of the formation of one of our *separate congregations*. I believe, the first in this country; and it is lamentable to think, how often even *religious undertakings*, the erection of temples to be dedicated to God, commence in spleen and resentment, rather than in piety; and how easy it generally proves for an intriguing and aspiring minister, to create a party, to introduce discord and confusion into that religious denomination, of which he is a professing member. *This is the complaint of almost every religious denomination in this country, not excepting the Roman Catholics.*

Some further account, which we have of this minister, deserves to be set down here, and to be remem-

bered by all, who at any time may be disposed to create disturbances and introduce disobedience and misrule into any christian society; who can agree to no union except in opposition to all regular government, and who suppose that zeal for confusion is zeal for religion. *"He lived to confess many of his mistakes, which seem to have been chiefly owing to too great a zeal and fondness for his own opinions, seconded by a natural impetuosity of temper, impatient of being contradicted or thwarted."*

I will send you shortly some parts of Mr. M's letter, and the answer which it received from the clergy, who were slandered by him. B.

CHAPTER II.

Of the Method of those who spread false Doctrine.

[Continued from page 6.]

As there were false prophets against the law of Moses, so we are told there shall be false prophets against the Gospel; and as the dignity and value of our law is above that of the Jews, we are bound to look more sharply after those, who would corrupt it. The church never was, nor ever will be, without them; and the apostle informs us, that as the church grows older, they shall *wax worse and worse*. Our Blessed Master has given us one rule for detecting them, which will seldom fail us: Beware (says he) of false prophets, which shall come to you in sheep's clothing. Here their outward appearance is described; they make their approach to you, not as wolves, but as sheep; not as infidels, but as Christians; not as false prophets, but as the only true prophets you ever met with. Indeed, my brethren, it is very weak and childish to imagine that nothing is

sin but that which calls itself so. Does not every bad thing give itself a good name? Therefore when a seducer makes an attempt upon your faith, you must not expect that he will give you notice of his intention at the market-cross, like a common cryer, and say, "Now, good people, look to yourselves, for I am about to deny all the doctrines of the gospel, and am persuaded I can make a better religion than that of the Bible." If he should make such a gross mistake as this, his master would either discard him as a traitor, or give him up as an instrument unfit for all the purposes of seduction. Satan himself, when engaged in the sublimest of his undertakings, never works in the odious character of an enemy to God and man; but begins with transforming himself into an Angel of Light: and his assistants, instead of avowing their wickedness, are generally more pompous and plausible in their professions than other men. Conscience, Reason, Charity, Piety, Purity, and a Love of Truth, are all their own, and others are no better than counterfeits; therefore when a false teacher makes an attempt upon your faith, you may expect him to accost you in words to this effect. "My Christian Brethren, I am a sincere lover of the Gospel, and having the deepest concern for its honour, I would guard you against those who decry human reason, and forbid you to make use of it, that they may obtrude such doctrines as are agreeable neither to reason nor to the word of God. Religion is the most valuable inheritance of the human race; and if by God's blessing, I can bring you to entertain the same views of it with myself, we shall rejoice together.— There is a spirit of censoriousness, which many professing christians

indulge with too little restraint. But be not deceived: all is not gold that glitters. Let me, therefore, beg your attention, while I make some remarks on these abstracts, to shew you that his attempts are quite contrary to his declarations, and his doctrines subversive of the whole plan of christianity; and then you will see what a vast difference there is between the sound of words and the sense of them.

In the first place then, all sensible people reckon it a very suspicious circumstance, when a man opens a cause with a panegyric upon himself. If a stranger, when you enter his shop, were to salute you with the praises of his own honesty, his strict regard to the honour of trade, and his love to all his customers, past, present, and to come, you would look upon all this as a bate, and be certain he intended to cheat you.

Then he exhorts you to make use of your own reason, that is, to see things with your own eyes, and not be imposed upon by what you are taught; which is very excellent advice; but he has not followed it himself neither does he intend that you shall follow it. His notions are borrowed from Socinius, and his deistical followers, particularly from Chubb, whose writings contain all the secrets of the present reforming divinity. So that he cannot justly pretend to the merit of having used his own reason. And as to you, he writes his pamphlet with the hopes of bringing you to entertain the same views of christianity with himself: therefore his compliments to your reason are nothing but the flattery of one, who is all the while supplanting your reason, that he may draw you away into his own point of view: in which you will see no more of Christianity than he

does: and this he tells you will be a great blessing. For this he helps you to some interpretations of texts or Scripture, so very much out of the way, that your own reason would never have hit upon them; neither would his, if he had not been told of them.

The author proceeds to assure us, that as reason and the scripture are each of them the gift of God, they cannot be contrary to one another. Right reason (when we have found out what that is) cannot possibly be contrary to the scripture, because the scripture contains the reason of God: but the reason of any particular man may be contrary to it. Dean Swift observed, very justly, that Reason in itself is a very different thing from reason in particular men. So that we want a distinction here; for when we speak of reason in itself, every man makes himself the compliment to think that his reason is the thing intended. But it is one thing to have the gift of reason; as a human creature, and another thing to have the right use of it. The first we have by nature; the second is the work of grace; and if a writer put one of these for the other, or imagine them to be the same thing, he will soon talk very absurdly. Voltaire had the gift of reason; but he had not the gift of using it; for on every subject that relates to christianity, he reasoned like an idiot; yet with a mischievous vein of wit, which easily catches, people of corrupt minds. The philosophizing Greeks, to whom Christ crucified was foolishness, had their reason like other men; but education had perverted it, and rendered it contradictory to the reason of God; so that it was of no use to them in divine subjects, but rather a hindrance. When human reason sees things as the wisdom of God

sees them, then it performs its proper office; but when it sees them otherwise, then it takes the name of philosophy, and becomes foolishness, like the boasted reason of the Greeks, who, professing themselves to be wise, became fools. The world has always been full enough of this sort of reason. How common is it for people to talk about conscience; and yet how few are they who consider what it is!—For conscience is an agreement or coincidence of the judgment of man with the judgment of God.—When conscience condemns what God approves, or approves what God condemns, it is no longer conscience, but conceit and delusion. Our author has been very free in delivering his opinion about reason: but, what reason is, and what is the proper use of it; how it may be improved and strengthened, and how it may be so weakened as to judge falsely of every thing, like the jaundiced eye; are questions for which he seems very much unprepared. The mind undoubtedly hath its distempers, like the body. The pride of philosophy was the distemper of the Greeks; the love of this world was the distemper of the Jews; and neither of these could make sense of the Gospel of Jesus Christ.

It will be worth our while to inquire, why he guards his readers so particularly against censoriousness. He finds, by experience, that his own doctrines and writings are odious to all sincere believers, and therefore wishes, as any other person would in his circumstances, to escape untouched; because his principles of religion are too unsound to bear any severe examination. But he who has used the word of God so freely, and has not scrupled to accuse the church of error, absurdity, and the utmost impiety, because it

does not agree with his fancy, must not expect to be commended, till we have renounced our faith, or lost our understanding. I grant we ought to be charitable, and merciful, to those who offend, either through ignorance or infirmity; but neither of these will be pleaded by one, who tells us he is guided by reason, in every step he has taken.

Every christian, who has not been imposed upon by self-interested counsellors, must know, that zeal towards God is a duty as necessary, and laudable, as charity towards men. The church of Ephesus is praised in the scripture, for not bearing them that are evil, and for trying them which say they are apostles, and are not, and finding them liars.—Rev. ii. 2. Without doubt, these lying apostles, in the church of Ephesus, whose cause would not endure the probe, had many things to say against the censoriousness of those, who detected them. But, we are taught by this, and many other examples, that the censoriousness of faith is more acceptable to God, than the affected moderation of infidelity: and therefore every good man will wish to be called censorious by those, whom it is the duty of every true christian to censure.

*Of dominion over Sin and Peace
from a sense of forgiveness.*

By 'dominion over sin,' and similar phrases in the New-Testament, is not signified, a state of *sinless perfection* for such a state, the scriptures unequivocally pronounce to be *unattainable upon earth*. I understand them to imply a state, in which the predominant and ruling principle of the heart and life, is *faith*, producing *habitual holiness*; so that sin, though not extinguish-

ed and exterminated, is kept down in subjection and continually fought against; rarely gets an advantage, except by surprize, and when it is perceived to have gained an advantage, is followed by true repentance. *A dominion over sin* in this sense, (though it may admit within some latitude of degrees) is, I think, a necessary fruit of *true faith in Christ*; and it is the proof by which an individual ought to try and judge of his state.

Peace and joy are frequently mentioned in the scriptures as fruits of the spirit, and attendants on righteousness. They will commonly pervade the mind, when full examination may afford reasonable confidence, that we are, at present, in a state of salvation; but it will not unfrequently happen, in the cases of persons of weak spirits and tender consciences, that even when the heart is unequivocally and unreservedly devoted to Christ, anxiety will occasion distressing doubts and fears on the subject of salvation, and these doubts and fears may perhaps be permitted and employed by providence for the very purpose of trying the faith, and persevering dependance of the individual—1 Cor. 10. 13—1 John 4. 4—2 Peter 2. 9.

When persevering faith and obedience are found, I apprehend that peace and joy are almost invariably known and ultimately follow.

Dean Stanhope—Of Pride.

THE most fatal and perhaps the corruption that sticks closest to our nature, is pride. This vice consists in undue exaltation of ourselves and in consequence of this disdain and contempt of others. But who are these selves? Who those others?—**Lost** and undone wretches all; lost and undone by the pride of the first;

and so must have continued to eternity, if not rescued by the humility of the second *Adam*. Nay but O man! look upon the blessed *Jesus*. See the King of Heaven making himself of no reputation, eating with the traitor, admitting his unfaithful kiss, mute before his judges, crucified with thieves. And all for them whom thou pursuest with revenge, or passest over with disdain. Compare the indignities he submitted to, with thine, his unbounded charity, with thy angry resentments, scornful mien, and hard hearted coldness, and thou wilt soon perceive that the pride, the cruelty, the unconcernedness, which in any man is wicked, in the disciples of a crucified master, is perfectly absurd. And well it were if they would seriously reflect, that this Saviour is, one day to be their judge; if they would ask themselves, how they shall then be able to stand before him “who though he was in the form of God, and thought it not robbery to be equal with God, yet humbled himself to the form of a servant, and became obedient unto death, even the death of the cross.

Good works are the necessary and only sure evidence of our possessing true faith, and of our being in a state of acceptance with God. This is the test, which our Lord himself proposes. He does not refer us to frames and feelings, to delusive joys and fleeting raptures, to an imaginary assurance that we are the chosen of God, to a vain confidence, that it is out of our power to fall away; but he teaches us, as the church does after him, that a lively faith may as evidently be known by good works, as a tree is by its fruit. Without a tree there can be no fruit; without a lively faith there can be no good works. **FABER.**